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Educational Co-Operation at Home and Abroad

THE WAY TO CO-OPERATE IS TO CO-OPERATE

We have recently seen a good many maps of the world hanging on the wall and passing across the screen. Startling maps they are with curious admixtures of black and white and red blotches. The message of them all is that Asia and Africa and South America are largely in the darkness, with certain regions scattered here and there in the twilight and with most of North America and parts of Europe in the white light of Christian influence.

We have not seen any map of the world colored on the basis of the degree of denominational co-operation of Christian workers. Such a map would be interesting and instructive—and humiliating. If the map were confined to educational co-operation the white spots would be in "heathen" lands, the lighter shades would designate the "Godless" state universities, and the blackest splotches of all would cover the fields of our "Christian but not sectarian" colleges.

The psychology of it all is probably the psychology of the great war. In the so called foreign fields and in the tax supported institutions of the home land the Christian workers *have* to co-operate or perish. The forces of opposition or indifference are entirely overpowering except on the basis of mass play. The Christian forces combine and their flying wedge pierces the non-Christian wall. In the more favored regions, where the material and spiritual resources are greater, time and effort and even prayer can be spent on non-essentials, even on sectarian propaganda. Necessity seems to be the mother of co-operation. Selfishness is still the cardinal sin. It may be as a last resort the slogan will have to be adopted, "Co-operate or Perish." It may be necessary to return to the theology of fear.

CO-OPERATION IN CHINA

The general fact is well known to Christian workers that the best development of the union idea among universities and other schools is found on the mission fields. In so far as we know, however, the actual data upon which this general impression is

based has never been collected and set forth at one time and place. We present here therefore an authoritative array of the facts. The list of union institutions in China has been furnished by Dr. Frank W. Bible, who asserts that the outstanding fact with reference to co-operation in the foreign field is that nearly all educators now agree that the Christian movement cannot hope to exert a large influence educationally unless it accepts whole-heartedly the principle of co-operation. He asserts that this is particularly true with reference to higher education, so called, and to all lines of specialized education. The amounts of money required and the size of the teaching staff which must be maintained alike call for united efforts by the several missions.

As appears from the list below, there are now no fewer than eighteen union institutions in China. It will be noted that Baptist, Congregationalist, Disciples, Friends, Methodist and Presbyterian boards are committed unreservedly to co-operation. The Church Missionary Society and the Society for the Propagation of the Gospel have taken part in a limited way.

THEORY VS. PRACTISE

These experiments in co-operation are of great significance in that in some instances they have been in existence for more than a decade. They have passed the acid test. The experience of union institutions in China is in the nature of a demonstration of the practicability of the union plan.

It is true that not all the claims made at the outset have been justified. As an illustration, Dr. Bible says, "There is little, if any, actual saving of money because the union institution of necessity requires a larger and better equipment and staffing than the denominational school generally called for. This of course means that with the exception of one or two schools, the purely denominational school would have continued up to the present to be woefully deficient in both respects. The difficulties which have been encountered have not been primarily theological. In schools which have involved the union of British and American societies, considerable difficulty has been found in reconciling the divergent theories of education and perhaps more difficulty in the customs and practices of British and American school procedure. This has at times brought about a rather tense situation in one of the schools, but it did not in any

way that questioned the feasibility of the union and co-operative movement. I mention this because some people who know that difficulties did exist in this particular union institution have at times made use of the fact as an argument against union enterprises."

UNION INSTITUTIONS IN CHINA

Shantung Christian University—Tsinanfu, Shantung.

Baptist, Presbyterian (U. S. A.), Church of England (S. P. G.), Congregational, Presbyterian Church of Canada, London Missionary Society, Lutheran, Presbyterian (U. S.).

Fukien Christian University—Foochow, Fukien.

Congregational, Church of England, Methodist Episcopal, Reformed Church in America.

Nanking University—Nanking, Kiangsu.

Baptist, Christian, Methodist Episcopal, Methodist Epis. (South), Presbyterian (U. S. A.), Presbyterian (U. S.).

Peking University—Peking, Chihli.

Congregational, London Missionary Society, Methodist Episcopal, Presbyterian (U. S. A.).

West China University—Chengtu, Szechwan.

Baptist, Friends, Methodist Episcopal, Presbyterian Church of Canada, Church of England.

Hangchow Christian College—Hangchow, Chekiang.

Presbyterian (U. S. A.), Presbyterian (U. S.).

Ginling College—Nanking (for women).

Baptist, Christian, Methodist Episcopal (South), Meth. Epis., Presbyterian (U. S. A.).

Yencheng—North China.

Baptist, Lutheran, Methodist Episcopal, Presbyterian (U. S. A.).

Canton Union Theological College.

Baptist, Christian, Lutheran, Presbyterian Church of Canada, Presbyterian (New Zealand), Presbyterian (U. S. A.), United Brethren, Wesleyan Methodist.

Fukien Union Theological College.

Baptist, Church of England, Methodist Episcopal.

Nanking Theological Seminary.

Christian, Methodist Episcopal, Methodist Episcopal (South), Presbyterian (U. S. A.), Presbyterian (U. S.).

Peking Theological Seminary.

Baptist, Lutheran, Methodist Episcopal, Presbyterian (U. S. A.).

Shantung Theological Seminary.

Presbyterian (U. S. A.), Baptist, Presbyterian Church of Canada, Congregational.

Fukien Union Medical College.

Baptist, Methodist Episcopal, Church of England.